

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS.

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THE WORLD AND THE SAINTS.

BY ELDER GEORGE C. FERGUSON.

In this article I shall assume that, with the exception of him who is called its Prince (John xii, 31), the world, means the people living around us, or that portion of mankind who have the chance of criticising our persons, manners, dress, religion, education, works, or anything else that pertain to us. Many good men and women are held in the most abject slavery all their lives by a scrupulous regard and submission to its fashions, foibles and conventionalities, while many have shut themselves up in monasteries, nunneries, and hermitages, to be separated from it. But the fact is, we are here right in the midst of it, and we ought not to be either its slaves or its anchorites. We ought not to oppose it when it is right, nor be afraid to oppose it when it is wrong. We ought not to be ashamed of anything that is good, nor yet of evils or misfortunes that we cannot help. This course will prepare us to overcome the world, and by pursuing it we shall find that, when pointed at by the ignorant and malicious on account of our religion, the cheek will mantle with a glow of conscious superiority, and when sneered at for our

poverty we shall not blush with shame. The world assails and endeavors to intimidate us by persecution; it also appeals to our cupidity by its offers of wealth and social position, if we will only forsake our religion and our God. It is desperately opposed to men who come with authority from God to teach it, and hates or mourns over those who receive such men and their teachings. A certain Rev. gentleman* of the world, laments "the solemn fact that from Liverpool alone, 13,500 of our people, up to 1850, have been persuaded to forsake country and home and seek a place of rest in the Salt Lake Valley." The said rev. gentleman says not one word about the still more solemn fact that the Latter-day Saints were in the first instance compelled "to seek a place of rest" in the Salt Lake Valley, because they were driven, literally chased thither by professing Christians. Jesus told his disciples that because they were not of the world, but he had chosen them out of the world, therefore the world hated them. The following

* Doctrines and practices of the Mormons: Rev. Edward Clay.

statement from the pen of a gentleman not connected with the Latter-day Saints, the well-known Dr. Mackay, shows how completely the first leader of this last dispensation had to drink that bitter cup:—"If he (Joseph Smith) were an impostor, deliberately and coolly inventing, and pertinaciously propagating a falsehood, there is this much to be said, that never was an impostor more cruelly punished than he was, from the first moment of his appearance as a Prophet to the last. Joseph Smith, in consequence of his pretensions to be a Seer and Prophet of God, lived a life of continual misery and persecution; he endured every kind of hardship, contumely and suffering; he was derided, assaulted and imprisoned; his life was one long scene of peril and distress, scarcely brightened by the brief beam of comparative repose which he enjoyed in his own city of Nauvoo. In the contempt showered upon his head his whole family shared—father and mother, brothers, wife and friends, were alike involved in the ignominy of his pretensions and the sufferings that resulted. He lived for fourteen years amid vindictive enemies who never missed an opportunity to vilify, to harass and to destroy him; and he died at last an untimely and miserable death, involving in his fate a brother to whom he was tenderly attached."

Yet, notwithstanding all this, we are often asked by kind friends if we could not worship God as well among the nations as up in the Rocky Mountains. We are told furthermore, that in glorious old England such things could not possibly take place. Well, we hope not, for we have no wish to pass through them; nevertheless, the Elders who have the task of preaching to the people of this country are more often indebted for protection to the law of the land and the power of the executive, than to that lofty spirit of toleration which is the nation's boast. Even ministers of religion and editors of the first class have manifested their chagrin when the officers of the law have seized the disturbers of our meetings and compelled them to peace and quietness. Some years ago a case of this kind was tried at the Middlesex Sessions, before Mr. Bodkin, who com-

mitted the disturber to prison. The *Times* of Sept. 15th, 1854, in remarking upon this case said—"By all means let the Mormonites remain in peace as long as they do not violate the laws. Society, however, has a right to mark its disapproval of doctrines which would resolve it into its elements, by refusing all favor or privilege to the professors of such creeds. Tolerate, but do not protect them." It required all the talent of the leading English journal to give expression to such a consummate piece of nonsense. "Tolerate, but do not protect." That would be similar to a landed proprietor granting a building lease upon condition that the building have neither roof nor walls. "Tolerate, but do not protect." Pontius Pilate tolerated Jesus of Nazareth, but did not protect him; we all know the result—Jesus was crucified and the Jewish nation was "resolved into its elements," scattered to the four winds, and so remains till this day. "Tolerate, but do not protect." The United States Government tolerated Joseph Smith and the Latter-day Saints, but did not protect them. In this case Joseph and his brother were murdered by a mob; many others of the Saints were also murdered, and the balance compelled to take refuge in the Rocky Mountains after being plundered of all they had. The sequel is also before us, for in the now dis-United States, society is not only being "resolved into its elements," but its very elements seem to be undergoing a rapid decomposition; and such has been the fate of every government that has tolerated but not protected the Saints of God. It was so with the secret enemies of old Israel; it was so with the Israelites themselves when they forgot their God, and it will be so in an especial manner with this generation, for the Latter-day Saints are, so to speak, a touch-stone with which the Lord is proving the nations of the earth. "Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall it will grind him to powder."

Are, then, the principles of the Saints destructive in their nature, or framed with a view to the reduction of society to its elements? I crave the privilege of answering this question by

asking another, namely—Where among the nations shall we find a community so firmly knit together or so thoroughly organized as the Latter-day Saints? A brief but lucid account of this organization may be read in the *Millennial Star* for November 15th, 1851. I shall here take the liberty of introducing the concluding paragraph of that article, which was first published in France in the *Etoile du Deseret*, by Elder John Taylor:—"All men are protected with us in their religious rights, no matter what nation or creed they belong to. We teach men good principles: if they receive them, well; if not, it is their own business. We never persecute a person for his religious faith. The expenses of the Church government are as follows:—

	£	s.	d.
President of the Church	0	0	0
His Counsellors	0	0	0
The Twelve Apostles.....	0	0	0
The High Council	0	0	0
The Seventies	0	0	0
The High Priests	0	0	0
Elders	0	0	0
Bishops ordinary	0	0	0
Priests, Teachers and Deacons...	0	0	0
Total	0	0	0

The acting Bishop, whose time is wholly occupied by his duties, has what he requires for himself and family; and a number of clerks, who are also occupied in the same way, receive wages. There is a tenth or tithing paid by the members of the Church; this is applied to the building of Temples and other Church buildings, &c. But all officers of the Church, if at home, provide for themselves and families. Those abroad trust to the Lord and their brethren. The Twelve, Seventies, or High Priests are expected at any time to go to the ends of the earth if required, without purse or scrip, as the ancient disciples did. They are generally, however, provided for by their

brethren on their journey, or at the place of their destination, by voluntary contributions."

Here then is an organization, every limb and joint of which is filled with life and activity; the whole machine is framed and kept in motion, not by money or man alone, but by the Spirit of God. Now such a system can never possibly reduce society to its elements, for it is a living embodiment of organization, upon infinitely higher principles than any otherwise known among men. Undoubtedly it will supersede many existing institutions just as the printing-press superseded the scrivener, or as railway travelling has superseded the old stage coaches; but what then? Has printing reduced literature to its elements, or has the locomotive destroyed our means of travel? We might as well say that manhood destroys the powers of infancy. We testify, therefore, that "Mormonism" is neither more nor less than the Everlasting Gospel, introduced by the Lord into the world for the last time, not to destroy the world, but to save it; not to "resolve society into its elements," but to set it on a foundation broad and lasting as eternity. Nevertheless, men may stand aloof from the work if they are so minded; the God of heaven has not threatened to destroy them for this, for if they can afford to go without the blessings of the Gospel, the Lord can afford to let them; but, if circumstances place them in the relation of guardians or protectors, and they, under such circumstances, exercise their power with partiality, defending some because they are called Christians, and refusing protection to others because they are called Latter-day Saints, they are then proving their unfitness for the responsible positions which God in his providence has assigned to them, and he will cut them off as cumberers of the ground.

THE FINISHED GARMENT.—A Christian man's life is laid on the loom of time to a pattern which he does not see, but God does, and the heart is the shuttle. On one side of the loom is sorrow and on the other is joy. The shuttle, struck alternately by each, flies back and forth, carrying the thread which is white or black as the pattern needs; and in the end when God shall lift up the finished garment, and all its changing hues shall glance out, it will then appear that deep and dark colors were as needful to perfection and beauty as the bright and high colors.

P O P U L A R I T Y .

BY WILLIAM CHEVALIER.

One of the reasons why this generation rejects the Gospel of Jesus Christ is, because of its unpopularity; like the ancients they have fallen into the error of viewing spiritual things with a natural eye, which error led them to destruction, as it will also lead this generation unless they repent. It has become popular to believe that direct revelation from Heaven has ceased, or, if the Lord should perchance again reveal himself in this age, such revelation should be sent to some high and important personage, whose word could be credited; but how far this theory is consistent with Scripture it is our privilege to inquire. In tracing the writings of holy Prophets who have lived in days gone by, we find that in all ages, when the Lord has had a work to perform upon the earth, he has usually chosen the weak and illiterate, and through them has accomplished his designs.

If we only look back at the antediluvian world, we find that Noah was a most unpopular man, for he failed to persuade those who then lived upon the earth that he was sent of God. Moses, though reared and brought up at Pharaoh's court, had no faith in his popularity, for when the Lord appeared unto him in the burning bush, while he was tending his father-in-law's flocks, and made known unto him the nature of the mission unto which he was called, his heart failed him for fear, he knew his littleness and the nature and disposition of the Egyptians whom he would have to contend with; therefore, he could not conceive how it was possible for him to achieve such a work, and it was not until the Lord had exercised some power with him that he had sufficient faith to commence the work assigned unto him. When David was called from his father's flock to be anointed king over Israel, the Lord preferred him before his seven eldest brethren, for said the Lord to Samuel, "The Lord seeth not

as man seeth; for man looketh on outward appearance, but the Lord looketh on the heart." When the Prophet Elijah threw his mantle over Elisha, he also was plowing in his father's field. So much then for popularity. If we read the incidents connected with the birth of our Savior, where shall we find a greater instance of God's mysterious ways in bringing about his mighty purposes? And if the Gospel has been restored in an unpopular manner, how much more so must it have been in the days of Jesus Christ, when even his birth was a mystery, understood only by true believers; but to the world he was only known as the supposed son of Joseph the carpenter. We do not find that he varied from the rule or precedent which God his Father had laid down, for in walking along the shores of the Sea of Galilee he saw Simon and Andrew his brother, casting their net into the sea, and Jesus said, "Come ye after me, and I will make you to become fishers of men;" and going a little further he also saw James, and John his brother, and they left their nets and followed him. Of such were the men who were to appear before kings, nobles, and the rulers of the land, to show them the way of salvation. Thus did the Lord deal with mankind anciently, and thus have we reason to suppose he will continue to act with the inhabitants of this earth, whether it agrees with their notions or not, for he has declared that the wisdom of the wise shall perish, and the understanding of the prudent shall be hid.

He has restored the Gospel through Joseph Smith, and established his kingdom never more to be overthrown; a work which the ingenuity of man could never have accomplished. Joseph Smith came in the name of the Lord, therefore he was unpopular; if any man comes in his own name he becomes popular and the world receive him, because the world loves its own.

BELIEF IN CHRIST ALONE NOT SUFFICIENT FOR SALVATION.

BY ELDER MARTIN HARROW.

We live in an age of the world when most men will acknowledge that Jesus is the Christ, because they have been taught the same from their infancy. In fact, it is a tradition among Christian nations, and we are told by priest and people that this mere belief in Jesus is sufficient to secure to us all the blessings of the Spirit of God in this life and salvation in the life to come. Yet, at the same time, how many are there who feel saved by this mere belief when they are closely questioned by the Saints of God? Very few: because faith without righteous works is dead, being alone. Jesus, in his day, tried to correct this great error, when he told the people that it was not all who said Lord, Lord, should enter into the kingdom of heaven, but he who did the will of his Father in heaven. Again, Jesus said to mere believers, "Why call ye me Lord, and do not the things that I say." Nicodemus appears to be one who wished to know the plan of salvation, for the Father's will, and Jesus told him that except a man was born again he could not see the kingdom of God. Nicodemus not understanding how a man could be born when he was old, Christ informed him that except a man was born of the water and of the Spirit he could not enter the kingdom of God; and he was told not to marvel at what was said as it was true. If this was the plan of salvation in ancient days, when Christ and his Apostles were upon the earth, of course it is the same now, as we are all recommended to be guided by the holy Scriptures, as they are acknowledged to be true. Then it behooveth every believer in Christ to ask himself this solemn question, Have I been born of the water and of the Spirit in God's own appointed way? If not, how can I enter the kingdom of God, as baptism for the remission of sins is the door into the sheep-fold or Church of Christ, and the great key ordinance to all blessings promised to the sons of men that will keep God's

commandments; yet, in this day, men who appear to be zealous for the truth will despise the birth of water, and will tell us that they have received the birth of the Spirit. If they have, it will lead them into all truth and show them things to come, and the necessity of honoring the ordinance of baptism, the same as it did Cornelius of old, who was baptized by the command of the Apostle Peter. The Spirit of the Lord is the same now,—it is called the Spirit of Truth, and it will not inspire men in one age of the world to be obedient to the counsel of God, and in another Gospel dispensation to be rebellious, as the people are now to the doctrines taught by the servants of God which harmonize with those recorded in the Old and New Testaments. Therefore, it cannot be the Spirit of God that will oppose the truth, but a delusive spirit that was to deceive the kings, captains and great men of the earth in the latter days, as spoken of by Jesus in his revelation to John while on the Isle of Patmos. It was this delusive spirit that controlled both priest and people in America during the great revival of sectarianism, and the bad fruits of a bad spirit can be seen in the awful accounts that reach our ears from that unhappy land; while the wholesale slaughter of human life in their recent battles, and the manner in which they intend treating prisoners of war, are sufficient to prove that they are not governed by the Spirit of God. In fact, the manner in which this war is conducted by North and South will prove almost a death blow to modern Christianity in the minds of thinking men who read the Scriptures, which give them an account of a true Church or people having one faith, one hope, one baptism, one Lord and one Holy Ghost, who loved one another not only in word but in deeds of brotherly kindness. They understood the fruits of the Spirit of God to be unity and peace and a knowledge of the mind of God; consequently, they walked in the light

and had fellowship with the Apostles, and the Apostles had fellowship with the Father and Son, and the blood of Christ cleansed them from all sin, because they had been born again and walked in the light of the Spirit which they received by the laying on of hands of holy men who held the holy Priesthood, who were inspired of God to preach his Gospel in that age of the world and to administer in all the ordinances of his Church for the salvation of the obedient.

After a long period of spiritual darkness, during which men were found walking in paths of their own making, and following the imaginations of their own hearts, which have led them astray, being taught the fear of God by the precepts and commandments of uninspired men who walk in the light of their own kindling, God has, according to his promises, revealed himself again, in this age of the world, unto his servants the Prophets Joseph and Brigham, and made plain the plan of salvation, and in his mercy and goodness hath sent to the earth to confer the holy Priesthood upon his servants, that his Gospel might be preached in power as a witness to the nations, that the

world might be left without an excuse. The servants of the Most High call on them to believe, repent, and be baptized for the remission of their sins and have hands laid on them for the gift of the Holy Ghost which will lead their minds into all truth and show them things to come, and entitle them, as members of the Church of Christ, to partake of the holy sacrament that they may have spiritual life in them to enable them to overcome the spirit of the world and work the works of righteousness, and thus show to God and man that the Gospel is a remedy for every evil to those who live up to its requirements. This is the testimony of all Latter-day Saints, whether of those in Zion or of those who are still scattered among the nations of the earth. Therefore, it must be the Work of God, as nothing but the Spirit of God could produce such a remarkable harmony of sentiment and testimony, and such wonderful unity of action, among so large a number of people who are so widely scattered and who are so diversified in their habits and traditions, and who, previous to receiving the Gospel, were also so divided in their social, political and religious views.

HISTORY OF BRIGHAM YOUNG.

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We accordingly started from Macedonia on the morning of the 27th of June, for Carthage; we stopped at the house of Ozias Kilburn and took dinner. At three o'clock, we again started for Carthage; on our way, we met Captain Dunn, commander of the McDonough troops, who told us that if we were Mormons we had better not go to Carthage. Said he, 'Every man who has one spark of honor has been discharged, and the Smiths are left in care of the Carthage Greys, and Captain Smith is a damned villain. I fear for the safety of the Smiths, and my judgment is, you had better not go there.' However, we rode on until we got near the town, when we heard the firing of many guns and soon saw the people running in every direction.

We turned our horses towards Ply-

mouth, and rode to that place in two and a-half hours, a distance of eighteen miles, and put up at a tavern kept by brother Cole. In a few minutes a messenger arrived from Carthage, bringing the news of the massacre of the Prophet and his brother Hyrum. I could not go back to witness the scene that I knew must follow, but started the next morning for Ohio, where we arrived on the 14th of July."

My sister Louiza was married to Joel Sanford in 1825, to whom she bore four children, viz.: Mary, Chansellor, Jane Watson and Joseph Young. She was baptized in 1832.

She went to Missouri with her husband in 1833, and died in Independence, Jackson county, the same year.

My brother Lorenzo Dow, though

from his youth a professor of religion, was averse to joining any church, not believing that any of the sects walked up to the precepts contained in the Bible.

At the age of 18, in the year 1825, he married Persis Goodall, daughter of Jotham and Mary.

In 1832, while residing in Hector, Tompkins county, New York, having heard of the Latter-day Work, he borrowed a Book of Mormon from a neighbor, and having carefully perused it, became convinced of its truth; whereupon he gathered up his effects, and took his family and started for Jackson county, the place appointed for gathering. He tarried a few weeks in the town of Mendon, where our father and most of our family resided, during which time he became further confirmed in the Latter-day Work.

He continued his journey, calling on the way at Warsaw, where our brother-in-law, John P. Greene, resided, who, at that time, had an appointment for a meeting, on the following Sabbath, in the town of China, sixteen miles distant, and, having company, requested Lorenzo, and his son, Evan M. Greene, to go and fill the appointment. He apologized because of not being baptized, but Elder Greene said that would make no difference; he could preach the truths of the Gospel, inasmuch as he believed them. Lorenzo filled the appointment to the satisfaction of an attentive congregation, and returned the same evening. Next morning he requested baptism at the hands of Elder Greene, who baptized and confirmed him the same day.

He then pursued his journey to Olean Point, the head of navigation on the Alleghany River, where brother Phinehas came with his family in a few days after, also Lyman Leonard, Joel Sanford and some four other families. They built two family boats, and started with their families down the river, a journey of three hundred miles, to Pittsburgh, where Lorenzo remained some time and raised up a branch of the Church. Brother Phinehas, having been ordained an Elder, ordained Lorenzo to that office.

While in Pittsburgh, Lorenzo was recommended by the brethren to go back to the State of New York. He started,

in April, 1833, from Pittsburgh, and preached during the summer in Avon, Mendon and Genesee.

In the fall he returned to Pittsburgh, his father accompanying him. In a few days, in connection with his father and brother Phinehas, having purchased a family boat, he started again on his journey for Jackson county, Missouri, passing down the Ohio River.

After travelling about seventy miles, they stopped at Columbiana to stay over the Sabbath, where they preached to the people, and, by their solicitation, stopped a few days, preached and baptized a number, organized a branch of the Church and there remained through the winter.

In the spring of 1834, he moved to Kirtland, Ohio, where he worked a portion of the time upon the Temple, on which he put the outside finish. In the fall visited the State of New York.

After receiving his blessings in the Temple, in the spring of 1836, he was sent by the Prophet Joseph to the western part of Ohio, preaching in several towns and baptized a few; after his return, he was again sent to the State of New York, where he remained till late in the fall, preaching in different villages. He raised up and organized a branch in the town of Hector, where he lived when he first heard of the Gospel.

In the summer of 1837, he sold his property in Kirtland, and fitted up his teams and started for Caldwell county, Missouri. He pursued his journey to Dublin, Indiana, where, his wife being taken violently sick, he was obliged to stop, and there remained till I came, on my way from Kirtland to Missouri. His wife having got better, he went to Cincinnati on business, and I remained till the Prophet Joseph, his brother Samuel H., Sidney Rigdon and brother Robinson came on and overtook me. The Prophet passed on, and brother Samuel and I waited until Lorenzo returned, when we started on and overtook the Prophet at Jacksonville, Ills.

The second day after we left Dublin, Lorenzo, while jumping out of the wagon, fell on a sharp stone and split his knee-pan, brother Samuel and I carried him into a house, bound up his knee and started on; while travelling he suffered much from the pain.

After overtaking brother Joseph at Jacksonville, we travelled together to Caldwell county, Missouri, and arrived there with our families in March, 1838.

Brother Lorenzo, by the counsel of Joseph, went to Daviess county and purchased a farm of a Missourian, where he put in his summer crop, built a new house, purchased stock, planted an orchard and prepared himself for a permanent home. He remained there in peace until the fall, when he was warned to leave the county on peril of his life, being threatened that his house and property would be burned and his

family in it, in case he did not leave at a stated date. He thus was obliged to leave his farm with more than 1,000 bushels of corn standing in the field, and was driven away in such haste that he only took his family and what effects he could take in one small carriage, and was never permitted to return or get his property. He proceeded to Far West, a distance of twenty-two miles, and joined his brethren, standing guard one-half of each night for three weeks. At this time he was engaged, under brother David W. Patten, in the Crooked River battle.

(To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 27, 1863.

CONSEQUENCES OF UNDERVALUING THE SERVANTS OF GOD.

It has been a common mistake with the world in every age, when God has sought, by the restoration of the holy Priesthood, to bring his purposes to pass, to undervalue the men and means he has employed, and to attach but little or no importance to them. The men and the means the Lord has chosen for the accomplishment of his plans have been so different in every respect from those which the world would expect to see used for such a purpose, that they have treated them contemptuously and affected to despise them without scarcely an exception. The deluge predicted by Noah, and the destruction of Sodom and Gomorrah, of which their inhabitants were warned by Lot, came upon people who were quite unprepared to meet them, not because they had never heard about these calamities, but because they were unwilling to believe that the men who proclaimed their near approach would be the ones selected as the only receptacles of a knowledge so important to the existence and welfare of so large a portion of the family of man. These were the feelings, also, which animated the Jews in their rejection of Jesus and his disciples. In their estimation he was most unlikely to be the Oracle sent from the Father, having the authority and knowledge to pronounce their fate. His reputed origin, his education and his associations were so utterly at variance with all they would have supposed to be necessary in a man possessing the knowledge which he professed to have respecting the future of their nation, that they felt themselves perfectly safe in saying, after they had clamored for him to be lifted up to die the horrible death of crucifixion, "his blood be upon us, and on our children." They undervalued his importance and power, never suffering themselves to think that every word

of the so-called impostor would be fulfilled, and that his death would bring down upon them and their nation the dreadful anger and indignation of an offended God. The result of this conduct of theirs was but a repetition of those scenes (except that the horrors were greatly aggravated) which had invariably attended such obstinate folly and devilish deeds in other generations.

It might be thought that the lessons of the past on these points would not be wholly lost upon this generation, and that men would be more careful in investigating and considerate in rejecting now than they were in former ages. But, in this respect, they have not learned anything. The same besotted fatuity has influenced and still influences and possesses them as prompted men of previous generations to undervalue and reject, as unworthy of their consideration, the men and means chosen by the Almighty for the accomplishment of his purposes. We see the unhappy results of all this being brought about before our eyes, and yet who will believe it? They who coolly persecuted and murdered Joseph Smith and other servants of God, will not. Though his predictions are being fulfilled word for word as he uttered them, both he and the means which God revealed through him for the accomplishment of his purposes are undervalued and despised. A great nation is undergoing the throes of dissolution, (corresponding in every particular to the description which he gave of the steps by which such an end would be brought about,) and this, too, in the sight of all nations, and yet the nation itself which is suffering, and they who are spectators of the sight, see not the hand of God in it all. They will not suffer themselves to think that the shedding of the blood of so humble, and apparently unimportant a man as Joseph Smith, Prophet of God though he professed to be, has any effect upon the nation who consented to his murder by suffering his murderers to go unwhipt of justice. They deride, as preposterous, the idea that the terrible occurrences of the past two years and a half have been influenced in the least degree by the treatment extended to him and his co-religionists. The latter are and have been too insignificant in numbers and importance, in their estimation, for such an admission as this to be made respecting them. As well might the Jews within the walls of Jerusalem, when defending themselves against the cohorts of Rome and suffering every conceivable misery which human nature could endure, be expected to admit that the crucifixion of the despised Nazarene and the persecution of his disciples were the causes of the unutterable horrors of the siege which they were enduring!

There is no evil that has yet befallen the nation of the United States that has not been predicted by the servants of God years ago, and there is no evil which they have sought to bring upon the people of God but what they have experienced or will hereafter experience to an extent of which they had but little conception at the time they sought to enforce upon us the obnoxious measures. They have already begun to taste the bitterness of military rule and the oppression which results from martial law and the trial of civilians by military courts. This mode of disposing of troublesome citizens who may not altogether agree with the Administration in its policy has been adopted, and the trial and condemnation of a prominent citizen of the State of Ohio—Mr. Vallandigham—who has been a Judge and a Representative in Congress, before a tribunal of this description has produced profound agitation in the Northern States. Yet this was a policy which was freely discussed and, by many, advocated as being the proper one to adopt towards the people of God in Zion. Not being able to accomplish their wicked designs towards them by legal and constitutional means, they were

anxious to have martial law put in force and military rule substituted in the stead of civil. Little did the nation think when this policy was urged in the first place, that the measure they were seeking to deal out to the people of Utah would, within so very short a space of time, be measured out to them again, and martial law be declared and enforced, in their own midst, by their own army officers in a manner to set aside and override all civil law. At the time they were so anxious to dragoon the Latter-day Saints, and at other times also, it was freely predicted that they should yet experience all the terrors and horrors of military rule in their own midst and have enough to do to defend themselves, without improperly and unjustly interfering with the servants and people of God. Though these predictions have been publicly made and widely circulated, and are being so plainly fulfilled, they scarcely excite any comment, except of a derisive character, from those respecting whom they were uttered. They can see nothing in the despised Latter-day Saints to cause them to think that they know anything about such matters; and, least of all, will they admit that their treatment of the Latter-day Saints has had anything to do with the sufferings which they themselves have begun to experience. They have fallen into the same mistake which other generations before them have made—undervaluing and viewing with contempt the men and means selected by the Almighty for the fulfilment of his designs. Yet there is not a mail sent from the other side of the Atlantic which does not bring additional evidences of the truth and confirmations of the fulfilment of the predictions which the Lord has inspired his servants to make.

How long must the Lord plead with nations and men before they can be brought to acknowledge His authority and recognize His hand in all things? For very many years now he has been entreating the inhabitants of the earth to turn unto him and be saved, but with comparatively little effect. They harden their hearts more and more, and despite every evidence which He gives them that He is at work in their midst, they persistently resist his offers of mercy and salvation. Will the people and nations of Europe, particularly this people and nation to whom the message of salvation has been proclaimed so long, be warned by the events now occurring in the once-happy land of America and adopt a wiser course?

ARRIVALS.—On Thursday morning, June 18th, we had the pleasure of welcoming to the shores of Europe, Elders Charles S. Kimball—son of President Heber C. Kimball—Finley C. Free, James A. Cunningham, Samuel L. Sprague, jun., and Matthew Lyon, who arrived in this port, from New York, on the steamship *Great Eastern*. These brethren are the first instalments of the Elders appointed on missions to Europe at the General Conference of the Church held in Great Salt Lake City on the 8th of April last. They are young men, as are nearly all who were appointed at the same time, and were all born in the Church and reared to manhood in the mountains without an opportunity of obtaining any knowledge of, or experience in outside civilization. They feel their weakness in going forth to the world; but, if they retain this feeling, it will prove a source of strength to them; for, in their humility, they will seek unto the Lord. We trust that their labors will be productive of good both to themselves and the people among whom they may be thrown, that when the time shall come for them to be released, they may return to their fathers and friends in Zion realizing that they have the favor of Heaven and the confidence and love of their brethren and the Saints.

APPOINTMENTS.

Elders Finley C. Free, Charles S. Kimball and Samuel L. Sprague, jun., are appointed to labor in the ministry in the Birmingham District, under the Presidency of Elder John M. Kay.

Elder Matthew Lyon is appointed to labor in the ministry in the Scottish District, under the Presidency of Elder George Peacock.

Elder James A. Cunningham is appointed to labor in the ministry in the Newcastle-on-Tyne District, under the Presidency of Elder M. F. Farnsworth.

GEORGE Q. CANNON, { *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

TO CORRESPONDENTS.—We are always glad to hear from our friends in any part of the world, and solicit a continuance of their contributions; but we are compelled to call their attention, once more, to the oft-repeated rules necessary to be observed in writing for publication. In the first place the writing should be at least *legible*: we have received several communications so closely, minutely and carelessly written, that it is almost impossible to distinguish the lines or the letters unless aided by a microscopic glass of considerable power. In addition to the unpleasant effect upon the eye, the time occupied in the perusal of such articles is no inconsiderable item; several have been put in the "drawer" without examination on this account. If our correspondents will bear in mind and practice the following simple rules, they will save us considerable trouble and themselves, probably, much annoyance and mortification in the mistakes which sometimes occur in the publication of their articles:—Write plainly, and on every other line *only*; also on only one side of the paper where postage will not be rendered too serious an item, and be sure to write all proper and foreign names correctly and very distinctly. We do not wish our friends to be discouraged from writing because their communications do not appear at once; all that are calculated to advance the cause of truth and enhance the happiness of the Saints will appear in due time.

ABSTRACT OF CORRESPONDENCE.

AMERICA.—Since the letter from Elder Staines, of May 28, was in type, we have been favored by the receipt of another, dated the 4th instant, from which we make the following interesting extracts:—

"The *J. J. Boyd* arrived on Saturday, 30th ult., having had a prosperous voyage. The Saints were well and in good spirits; had four deaths on board—two old persons and two small children. One sister died on Saturday, after they arrived; she had recently been confined with a still-born child. They all speak well of the brethren who had charge of them. They left for Florence at twelve midnight; I accompanied them as far as Albany, and returned yesterday. They left Albany on Tuesday, at seven, p.m., all in good spirits. The two ships have arrived with the African Saints, all well. They went on with the companies. I was sorry to see so much luggage; 597 adult passengers in all, had 90,330lbs. of baggage! This was not weighed until we arrived at Albany. They did not land at the Gardens until twelve a.m. on Monday and they were all at the dépôt at seven p.m., and had it not been for two luggage cars getting off the track we should have started at half-past seven. * * *

The vessels came three days sooner than we expected, but all went off very satisfactory to all parties * * *

"Business is dull in New York, but more steady than it has been, on account of gold being firmer than it has been heretofore. Vicksburg is a hard nut to crack, and

it will cost almost a river of blood, but blood is cheap; the old paper and rags can be made up into paper, and that paper stamped, and 300 nominal dollars of this kind will purchase all that a man has in his veins. So long as the Government can issue to its people \$2,000,000 a day at its present value, so long can they keep on the war. Thousands are coming into the country; three or four ship-loads of passengers arrived here last week.

"Remember me and brothers Eldredge and Young to the brethren in the office and all friends. That you may all continue to be prospered in your labors, is the prayer of your brother."

NEWS FROM HOME.

From late files of the *Deseret News* we glean the following interesting items:—

THE WEATHER.—A heavy storm of rain was experienced on April 21st, which continued at intervals until the 23rd, when it changed to snow, soon completely covering the earth and all surrounding objects with a wintry mantle of white. Fortunately, but little injury was supposed to be done to fruit trees by the storm. Since then the weather had been delightful.

A BOLD ATTEMPT AT KIDNAPPING.—A most revolting and outrageous attempt to kidnap a young woman and forcibly convey her to Camp Douglas, for the purpose of initiating her into one of those institutions of civilization which invariably accompany a misnamed Christian army, was made on the 27th of April, by eight or ten mounted ruffians from the camp, who were partly disguised in citizens' dress, and accompanied by one or two female denizens of the Camp. The diabolical intentions of the party were, however, frustrated by the brave and timely interference of two or three gentlemen who happened to be in the vicinity, and who, perceiving the danger the young lady was in, hastened to her relief, and, despite the threats and display of revolvers on the part of the ruffians, succeeded in rescuing her from their clutches.

DEPLORABLE ACCIDENT.—A telegram was received in Salt Lake City from Los Angeles, California, on May 2nd, stating that the small steamer *Ada Hancock*, had burst her boilers while conveying passengers from San Pedro to the *Senator*, which was anchored some five miles from the landing, and that among the victims of the explosion were Elders Hiram Kimball and Thomas Atkinson, who were killed immediately. The deceased were on their way to the Sandwich Islands, whither they had, at their own request, been appointed a mission to proclaim the Gospel. They both left a wife and family to mourn their untimely death. These are the first Elders who have, in this dispensation, lost their lives by any casualty, either on land or water, while going to or returning from the various fields of labor to which they had been appointed.

RETURN OF PRESIDENT YOUNG.—On yesterday afternoon, (May 19th) at half-past four o'clock, President Young and company arrived, on their return from the South, all in good health and excellent spirits, having travelled from Goshen, a distance of sixty-eight miles, in about ten hours.

SPURIOUS COIN.—It is reported that some of the emigrants from Denver, en route for the northern mines, recently attempted to pass counterfeit gold coin (quarter eagles) in one of the towns north, but were caught before they had disposed of much of that kind of funds. The offenders were not dealt with rigorously, and were suffered to go on their way after making all things right by way of exchange and payment of costs.

PUBLIC OPINION IN CALIFORNIA.—We have been favored by a friend with the perusal of a letter from a gentleman in San Francisco, bearing date March 27th, from which we make the following extract:—"The present aspect of affairs in Utah has attracted much attention in this city. The public sentiment, as far as I am able to judge, is quite opposed to the course pursued by Governor Harding

and the Judges. I think in no State in the Union does a better feeling prevail towards Utah than in California. Probably this arises through the fact that the people of Salt Lake are better known in this State than in any other portion of the country. Thousands here have passed through Salt Lake, and are in a measure familiar with the people, and are free from those narrow prejudices and bigotry that prevail in other places. The general feeling here is, in reference to late events, that Governor Harding and his associates are very unwise to attempt to stir up strife in the present distracted state of the country, and that they are totally unfit for the position."

C O R R E S P O N D E N C E .

AMERICA.

New York, May 19, 1863.

President George Q. Cannon.

Dear Brother,—Your favor of May 2nd, containing list of passengers and bill of lading for ship stores in the *J. J. Boyd*, has been received, and I sincerely hope she will have a safe and speedy passage. I learn, from letters received up to May 8th, that the teams had all left for Florence; the last company was forty miles this side the city on that date. The wagons and teams from the Valleys, and those that will be purchased by individuals who are coming down, will number over 500. These will be independent of those you have ordered. These teams bring with them 113 tons of flour, which will be left along the road for the benefit of the Saints when they go up; every thing appears to be favorable this year for our emigration: the teams are all in good condition. I closed the passenger and freight contract, on the 11th inst., at fifty cents higher per head than last year, and so with freight. It was with some difficulty I got them carried at these prices, in consequence of the railroad agents having all met in convention and concluded to carry no emigrant companies for less than one cent per mile per head. But, having made partial arrangements with Mr. Clarke previous to the convention, I managed to get them at the above rates, which I consider is very low compared with other things, for everything is from 40 to 50 per cent. higher than last year's prices.

In addition to the flour being brought for the Saints by the teams, the Church

is sending several thousand pounds of cotton, which will be consigned to me.

On the 12th instant, brothers Stenhouse and Godbe and his brother arrived, sixteen days from Salt Lake City. The former is on some business relating to the Post-office department. Brother Godbe is on business; he has brought down some *four thousand pounds of cotton* from Dixie; he expects to sell it at a price that will pay him well for all his trouble.

All was peace and quiet when I last heard from home, notwithstanding Harding and Co.'s desire to have it otherwise. The troops are being moved from the city north, to Soda Springs and we shall have the honor of having the officers and staff located in the city only. The prospects never were more flattering for abundant crops of fruit and grain. Brothers Young and Staines are well, and both join in love to you and all the brethren. Ever praying for the prosperity of the Saints and the building up of the kingdom of God, I remain yours, truly.

H. S. ELDRIDGE.

New York, May 28, 1863.

President George Q. Cannon.

Dear Brother,—While waiting for brother Eldredge to return to the office, I take the liberty of writing a few lines to you, knowing them to be ever welcome. Brother Eldredge is very busy making purchases, &c., for the Church and sundry individuals. As for emigration news, I expect brother Eldredge will write you, and this will accompany the same. I have spent a few days in Boston and vicinity very agreeably since my last. Aunt Polly Vose will ac-

company me across the Plains; she is well, and wished to be remembered to you and sister Cannon. The war has made sad havoc in that part of the country; many a family have lost those they loved. I travelled through some parts of Connecticut, and I found it much worse than I expected,—everybody appears to feel sensibly the loss of those who have been drawn off to the seat of war. It is not felt so much in the large cities as it is in the country places.

I found the conscription to be very unpopular in the agricultural districts, and am persuaded it will be a hard pill to swallow. But there is no knowing what a people or nation will do that is pursuing the course that this nation is at the present time. It would have taken a Prophet of God, nine months ago, to have caused me to believe that the people of this nation, high and low, rich and poor, would have been persuaded to take the *paper* they are taking to-day as legal tenders. Notwithstanding the Government continues to issue \$2,000,000 per day, everybody takes it; everything can be purchased with it, *except peace*.

From \$100 to \$300 will purchase about all the men they have needed, thus far, and they continue to sell themselves to be shot at, like so many targets, and while the Government can turn out \$2,000,000 of printed paper per day, and the people take it as they are doing, we need not be surprised at anything that may transpire. It is impossible, one would think, to last much longer in this way. But what's to be done? Refuse to take this paper, and the question might soon be asked, "Where are we now?" Trade of every kind would be stopped—all would be affected by it: and we might as well stop the *steam-engine* that propels all the world's machinery. That would affect nearly all the civilized world. Let the people, to-morrow, *en masse*, refuse this currency, and it would in like manner affect every department in the commercial, political and social world. But there must be an end to it.

The newsboys have had a fine time of it here for a few days past; Vicksburg has been taken, then it is "a going to be," and then taken, &c., &c. But it is not taken to-night: how much longer

it will be able to stand against shot and shell I am not prepared to say; but all the papers say Grant will gain the victory. This city is full of people; all the hotels are full, and you often have to wait for some steamboat and train to leave before you can get a bed. Everybody has paper, and nobody cares about keeping it. If it does not wear out, some are afraid it will spoil, or they expect to get plenty more. The merchants in New York and elsewhere are as polite as ever to the Salt Lake purchaser; always glad to see you; wish to serve you on the very best of terms, and when you are about to leave, very politely ask you "*To call again*."

Brother Eldredge is receiving letters from the Saints who are scattered through the States, many of whom are very anxious to go west, fearing, if they do not do so soon, they may be called upon to go *south*. Others are anxious to go for the Work's sake and to obey the commands of the Lord; the latter will be aided, if possible, and all information given to the former that they require.

Please remember me in love to all in and out of the office, not forgetting yourself and family.—Your brother, as ever,

W. C. STAINES.

SWISS AND ITALIAN MISSION.

Zürich, May 27, 1863.

President George Q. Cannon.

Dear Brother,—This morning I received a letter from brother John L., informing me of the departure of our emigrants by the *Antarctic*, and as he wishes me to write you a few lines how matters stand here since he left, I sit down to do so.

I accompanied our emigrants as far as Carlsruhe, and visited the Saints in Beiertheim,—about half-an-hour's distance from Carlsruhe. There I stayed several days, with Elder C. Schramm who accompanied me, to instruct the Saints. We also visited Durlach, a small town where a branch had been raised about two years ago, but most of the members had emigrated and the rest had been cut off. We had, however, occasion to bear our testimony in that place, and an old man, who was acquainted with some of the brethren

that had emigrated, promised us to visit our meetings at Beiertheim.

On the morning of the 8th inst., we left for Pforzheim by railway, where we arrived at half-past nine a.m.; from there we took a five hours' walk over several mountains to Calw, a remarkable manufacturing place in the kingdom of Wurtemberg. A short distance from Pforzheim we had left the dukedom of Bade. We stayed at the house of Elder Schramm's mother, and, though she had always been very opposed to our principles, she soon changed her ideas after I had conversed with her some time, and after I had borne her a strong testimony, not only of the truth of the first principles, but also that Zion is the place where the Saints must be gathered. She had always been afraid her son might find himself deceived when he should emigrate, but now she is satisfied, and I have no doubt but she will embrace the Gospel sooner or later. We stayed here till the morning of the 11th, and I visited also some of my relatives that live in the neighborhood, and left my testimony with them. Before leaving Calw, we had the pleasure of baptizing a sister of Elder Schramm, who called us out of bed at three o'clock in the morning.

In the afternoon, we arrived at Stuttgart, the capital of Wurtemberg, where we visited some friends of Elder Schramm, and in the evening we left by train for Aichelberg, a small village, where Elder J. Beck had raised a small branch of ten members since this spring. We had a very good meeting with the Saints, and stayed over night at the house of a brother. Next morning, we walked to Schanbach, half-an-hour distant, where we visited two more sisters, and from there we walked to Esslingen, one hour and a-half, where we took train back to Stuttgart. The rest of the day we spent at the house of another of Elder Schramm's sisters who had received testimony before, but now she could no longer object, and when I bade her adieu in the evening, as I intended to leave early in the morning for Zürich, she was almost ready to be baptized. Elder Schramm, who remained about a week longer in Stuttgart, has communicated to me since that he has baptized her and another lady of her acquaintance. I felt, during

my stay in that country, that much good can be done there if the Elders act wisely.

The priests are very angry at seeing our success in that country, and Elders Schramm and Beck were called out of bed by the police the week following, when they slept at a Saint's house in Schanbach, and were imprisoned till the next morning. Then the preacher had them escorted by two men to the county seat at Cannstadt, about three and a-half hour's distance, where they were only asked by the judge if they had preached in that house, and this not having been the case, they were set at liberty. How plainly can we see the hand of the Lord in all these things, and I feel that a good and a great work will be done in Germany when the time comes that the laws will permit us to preach more openly. This trip, and my stay here in Zürich since, have done me much good, for we have had very blessed meetings with the Saints here, especially last Sunday and Monday, and I had the pleasure of baptizing three persons on Sunday night and one on Monday night.

I intend to leave to-day for Bâsle and then return to Genève, visiting the Branches at Bözingen, St. Imier and Thun, as Elder Gerber has requested me to do so.

It is my desire and constant prayer that the Lord may give me much power and wisdom to fulfil my mission honorably, to do good to my fellowmen and to bring many of them to the knowledge of the glorious principles of the Gospel that our heavenly Father has revealed in these last days for the salvation of the human race. I realize that it is my duty to do all I can, and to live, myself, pure and holy that I may return to Zion with unspotted garments and clean hands, in the time the Lord has appointed, and with a feeling in my heart that, though I have many weaknesses and imperfections, I have been striving to do good continually.

May the Lord bless you abundantly in your high and holy calling, and all that have an interest in the building up of God's kingdom upon the earth, in my prayer, in the name of the Lord Jesus Christ.

I am, as ever, your brother in the Gospel,

PAUL A. SCHETTLER.